1: Herskovits & Herskovits E-5 (1928-1929) 1934
SR8 Bush Negroes SR8
Saramacca

396
[292]

We watched Sedefo and his pole-man adjust their ceremonial top cloths, and, paddles in hand, start up the path, as we joined Kasanya and the other men who were examining the boats. Kasanya, an excellent woodworker himself, ran his hands over the sides of the dugouts much as though he were touching things which held life inside them.

"There is much work making a boat. One the size of this needs cunning. It isn't anybody can do it. First the bark is cut away. Then you outline a space here on top, and with your machete you cut away inside. When you have done this, it is only the beginning."

He led us to just such a log, and then to another on which burning had been done. "You can only burn very little at a time, and you must fire carefully, carefully. You make a small fire and char the wood—you make a fire, and quench it, make a fire and quench it. So it is done. Then you take wet leaves and put them into the boat, and on the leaves you place live coals so that the steam can soften the grain of the wood. When the wood is softened, it can be forced into shape. Sticks are wedged in to make the opening hold. Slowly the log begins to have the lines of a boat."

But all this we were made to see called for the most exacting patience as well as skill, for any misjudged pressure might split the wood.

"Many moons come up and die before a log is fashioned into a boat, and even then, there is still the carving to be done on stern and prow; the crosspieces to be put in, the sides built up. It is not a thing a child undertakes, Bak'a."

Now Bayo, who had listened attentively to Kasanya's explanation of how boats were made, found a pretext to bring us back to the water, and soon he took up the talk of boats.

"Boats are like people. See, this we call a head. At the other end are the buttocks. Here are the ribs, here inside the belly. The crosspieces are the knees. Feet? Ma' Neng'e! What would a boat want with feet?"

501

2:Kahn D-5 (1922-1930) 1931
SR8 Bush Negroes SR8

The blacks are proud of their water skill. Upsetting a canoe or drowning a passenger are disgraces that no man can ever live down. But they are rare occurrences. The Indians of this part of the continent, not nearly so skilful, use a different style of canoe and paddle. Djuka paddles are hewn with a bush-knife from a solid plank of hard wood, and finished off with an ordinary pocket-knife. The handle is frequently pierced with delicate ornamental work, the entire piece beautifully balanced to handle easily. The men's paddles are as tall as they are, but the women's are shorter and more elaborate. Tiny ones are given children as soon as they are big enough to hold them, so thatthe Djuka's water skill is the result of a lifetime on the rive.

All the boats are dugouts; no canvas or bark canoe would last long in these rapids. The are manufactured out of big trees, which are felled and alloved to season. Then the centres are hollowed out with fire and adze; nothing is left but the shell of the trunk, with perpndicular sides and a rounded bottom. This is filled with wter, into which hot rocks are dropped. The heated water softens the wood, enabling thwarts to be thrust in, forcing the gunwales apart. The ends are then symmetrically curvedup and are often carved. Seats, as well as bow and stern piece, are often carefully decorated. The entire boat has a distinct Vest African style. When completed it is from eight to fory feet long. Ours has a large sunshade of thatched grass ner the stern, because the white man is too soft to endure the un's rays. Under the shade we have a camp-chair, a little comfort for the long trip. The

343
346
396
485
504
769
778
824

[For information on various types of buildings and other physical structures or facilities present in each of the Boni villages, see the village plans on pp. 66, 68, 70, 72, 74, and 76, category 116. Included are data on the occurrence of menstrual huts (munu), kitchens, granaries, and sundry other outbuildings, religious structures (gadu), mortuary sheds, boatbuilding yards, guest houses for visitors, wharfs, fraga tiki (i.e. lineage ancestor cult shrines and objects), and useful trees within the village area which are personally owned.]

/250 cont./

789 396 There exist special ɔbia for the building of boats. The opening of the hull in the fire, a delicate operation, sometimes fails. To insure its success everyone possesses a personal recipe inherited from his father or uncle. It does not call by name and directly upon the action of a god; the Boni do not have a clear idea about the origin or the nature of these rites. It is a matter of a maceration of two or three kinds of leaves, generally belonging to the secondary flora which surrounds the villages, and they vary from one man to another. One pours this maceration over the overturned boat before the burning is begun, while saying: "The boat must not split, it must open well."

832 [693] The laws of Odun forbid the use of charms aimed at forcing the love of a woman one desires; that would infringe on a person's freedom, therefore wisi. It is very /251/ possible however that certain people go to get charms of this kind from Creole magicians. But they take for granted, on the other hand, the ɔbia believed to permit men who have little success with women to have more in the future.

951 789 There does not seem to be any hierarchy of ɔbia nor is one category of ɔbia believed to be stronger by nature than another; in fact, the Refugee Blacks are seen to go readily to ask one divinity for an ɔbia in order to protect themselves from another. Here is an example:

464 [648] In 1951 the administration had a systematic cleaning of the Petit Inini River begun, in order to rid its course of innumerable pieces of fallen wood which were making the use of motors on boats difficult. A team of Boni were employed in this work under the direction of a Creole foreman. While the [776] [787] work was being done, a Papa gadu "came into the head" of an old woman named M... of the Awara Bakka lo. It revealed that it was opposed to this work, for it lived in exactly this 464 776 place and the noise of the motors bothered it. Upon their return to Boni country, the men charged with this work learned the